LEVI
HIS COMPLAINT:
OR,
THE MOANE
OF THE POORE
MINISTERIE.

LAMENT. 3. verſ. 59.
O LORD, thou haſt ſeene my wrong, judge thou my cauſe.

By
WILLIAM GVILD, *Miniſter at KING-EDWARD.*

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BRITISH MUSEUM

TO THE SACRED MAIESTIE OF THEIR deareſt & dread Soueraigne GREAT BRITANS MONARCH, &c.

Pſalme 20. *verſ.* 9.

Saue Lord, and let the King heare vs in the day that wee call.

IT was a grieuous wrong (*Deare Lord and dread Soueraigne*) done by the men of *Gibeah*, that made the *Leuite* to complaine ſo to *Iſrael* in *Miſpeh*: It was oft ſmiting and an extraordinarie extremitie (as a ſecundarie cauſe) that made *Baalam*, the ſonne of *Peors* Aſſe to ſpeake: *And doeth the wilde Aſſe bray*

Iudg. 20.

Nomb. 22.

Iob. 6. 5. *when hee hath grasse? or loweth the Oxe when hee hath fodder?* (saieth that mirrour of patience *Iob*) A grieuous increasing bōdage likewise made *Israel* to grone: Exod. 2. 23. And a desperate-seeming-danger droue *Mordecai* Esther. 5. to *Esther*, and her againe venterously to the King.

Euen so woefull desolation in most partes, and that of no small boundes of your Majesties Kingdome here, where the Kingdome of CHRIST by preaching thorow want of prouision with-holden, is not yet established, and *the musseling of their mouthes who tread-*
Deut. 25. 4. *eth out the Lordes Corne*, where they are retained, but
1. Tim. 5. 18 beggerlie intertained, and the ouer-loading of them with base contempt, forceth vs all to come to your Majestie at this time, with *Peters* wordes in our mouthes, crying and crauing, *Master helpe vs, else*
Matth. 8. 25. *we perish.*

It was the will of the Supreame Lord of Heauen,
Exod. 23. *if thou seest thine enemies asse lying vnder his burden, helpe him vp againe*: And *a righteous man regardeth the*
Prov. 12. 10 *life of his verie beast* (saieth that wise Preacher.) If pitie & charitie then command helpe to the brute of an enemie; and if God commende care of the beast of the fielde, what may these then expect of their *Supreame Lord on earth*, beeing his owne *Leuites*, and his makers inheritance, fayling for weaknesse proceeding of want, and falling for wearinesse proceeding of contempt?

1. Sam. 1. 15. As *Hannah* then answered to *Eli*, *blame vs no to haue powred out our soules before our Lord*, nor that wee
Nehem. 5 5 come as the people did to our godlie *Nehemiah*

(whose

(whose soule the Lord binde in the bundle of Life) complaining of our necessitie and wrong, that there is no power left in our handes: for others haue our liuinges, and wee are in subjection, being like *Issachars asse, couching downe betweene heauie burdens*: but most vnlike to *Iudah's, which was tyed to the best Vine.* *Genes. 49.*

For it is th'estate of the poore Ministerie that wee moane, and would haue mended, who as if with the *Capucian* they had wowed pouertie, are so plumed vpon by these whose *greede* would haue *neede*, an inseparable accident, *quarto modo proprium* to Ministers, that as *Beth-auens* Priestes are depriued of their lawfull Matrimonie, so they thinke that *Beth-els* Preachers should bee denuded of their lawfull patrimonie: and therefore they haue turned *Israels afferre* to the Sanctuarie, to *Lysimachus auferre* from the same: beeing onelie skilfull to *decline* in the ablatiue case, their onelie Arithmeticke consisting in *substraction* from the Church, to make vp an *addition* to themselues, and inverting that speach of *David* competent vnto CHRIST, *for their zeale hath eaten vp the Lordes house:* *Exod. 36.* *2. Mac. 4.* *Psal. 69. 9.* *Iohn. 2. 17.*

Shall *Israel* then fulfill their taske, and haue their straw with-drawne, to gather short stubble to themselues? Shall *Iaakob* feede his masters flocke, and haue his wages so changed and impaired? Shall the *Leuite* bee either forced to desert the worke, because of the portion with-holden, as in the time of captiuitie and desolation? or else to turne in to *Micahs* pettie portion, as in the time when there was no King in *Exod. 5. 7.* *Genes. 31.* *Nehem. 13.* *Iudg. 18.*

Israel, and a whole Tribe scarse cared for one Priest amongst them all?

Shall *Scotia* bee rightlie construed *darknesse*, in regarde of manie places thereof, where that light which is the life of men neuer yet shined, nor that worde of glorious peace neuer yet founded, but are a people sitting in the shadow of death, thorow want of the meanes of the Gospel of Life? And shall the Ambas-
Sam. 10. sadoures of the King of *Israel* bee so vngratelie intreated by the *Ammonites*, as to be so nearlie shauen, and their garmentes curtailed: and shall not this bee showne to our godlie *David*?

Pouertie is now so seated where plentie was installed, and contempt where honour had place, that where the Churches bread was sometime like *Ashers*,
Genes. 49. *fatte and abounding*, nowe shee must bee content of
Ruth. 2. *Ruthes scattered glaininges*, for *all her friends haue dealt*
Lament. 1, 2 *vnfaithfully with her, and are her enemies*: And where
Mal. 2, 7 *many excellent thinges were spoken of her* (as *of the citie of God*) *and glorious were the feete of those that brought the gladde tydinges of peace*, nowe shee may exclaime,
Lament. 1, 11 saying, *See, O Lord, and consider, for I am become vile.*

Pastors, as if they were professed *Pœnitentiars*, in manie places are kept at vnder in disciplinarie subiection, nill they will they, like *Amnon*, looking leane
2. Sam. 13. from day to day, their Cottages more spacious than specious (albeit little of either:) a great part of their
2. King. 4, 10 plenishing, beeing with *Elisha*, their stoole and bed, their table and candle-sticke: and forced in other thinges to goe in one categorie with *Gibeons* ambassadours

ſadours ſent vnto *Ioſhua*: beeing ſo farre vnable to vſe hoſpitalitie (as th'Apoſtle requireth in ſuch) to others, as they haue more neede to bee receiued (like *Eliah*, with the Widow of *Sarepthah*) in hoſpitalitie by others. *Ioſhua. 9. 13.* *1. Tim. 3.* *1. King. 27.*

People, who ſtarue for the bread of Life, haue *Zions* dolorous threnodie put in their mouthes, and are moued to crie, *Woe is mee nowe, for my ſoule fainteth because of the murtherers*: So that juſtlie may the Lord expoſtulate by the Prophet, ſaying, *Alſo in their winges is found the blood of the ſoules of poore Innocentes, I haue not found it in holes, but vpon the high places*: practiſing flatte contrary to that prayer, *Let thy Kingdome come*: and with the *Gergeſins* for their filthie lucres ſake, expelling CHRIST out of their coaſtes. *Ierem. 4. 31.* *Ierem. 2. 34.* *Matth. 6. 10.* *Mat. 8. 34.*

The poore, by this ſacrilegious robberie, who are our fleſh and CHRISTS members, and whoſe crie, is his craving, and their hand his treaſurie, are cruellie bereft, and careleſſelie troden vnder: So that where out of their hoſpitall oratories a conſort of prayers and praiſes for their bene-factours ſhould haue beene like incenſe offered vp to the Lord, they are forced in their feeble ſtrayinges, and bed-faſt ſtaruinges, to poſte ſuch groanes to the Tribunall of *Iuſtice*, as may bee fitteſt complainers of their want, and pleaders for their wrong.

The Schooles of the Prophets, and Seminaries of the Church, what intereſt they haue receiued, euen forrainers doe knowe, and home-bred doe regrate. As the *Philiſtims* filled *Iſaacs* fountaines, which his fathers *Geneſ. 26.*

fathers ſeruantes had digged, ſo ſtopping likewiſe by their earthlie auarice, thoſe ſacred conduites, which others had founded, from whence the pleaſant ſtreames of Sciences ſhould flowe and fill the land, *ut hinc etiam, & lucem & pocula ſacra.*

O leaue then, *Sir*, ſuch a ſacred ſtampe of your Royall preſence at this time, for the comfort of the mourners behinde you, that the happie reliſh thereof may delight the poſteritie to recorde, & characterize in letters of loyall loue vpon the tables of rejoyced heartes, that which your Majeſtie acknowledgeth to bee the faireſt ſtile of a Chriſtian Prince, to bee *a nurſing father of the Church of IESVS.*

Baſilic. dor. booke 2. pag. 44.

And as your Majeſty hath cauſed reſtitution of the portions of the Prelates of the Church, thereby to aboliſh our *paritie*, ſo extende your gracious and like tender care to the Preachers of the Church, and abrogate their *pouertie*, who with the poore woman that pleaded reſtitution of her fraudefullie-ſtollen childe from her, before you, our godlie and wiſe *Salomon*, claimeth equitie likewiſe, *ſuum cuique.*

1. King. 3.

And as you are a Defender of the Faith, bee likewiſe of the maintainance of the meanes thereof, and ſo inlarge his Kingdome, who peaceablie hath inlarged yours: and ſee that hee haue his right, who muſt keepe you and yours euer in your right Royall: counting euer (as your ſelfe ſaieth) *the flouriſhing of the Church to bee one of the chiefeſt pointes of your earthlie glorie.*

Baſil. dor. 2. booke, fol. 43.

In ſome part then, *Sir*, let the pietie and prudence

of

of your ſelfe and your eſtates, amend at this time that former act of annexation: whereby not onlie landes, (which more tolerablie may be retained) but alſo beſides tithes, the very ſmall gleanings of poore & petty Vicarages are monſtrouſlie metamorphized *temporall*, and made *Lordes* and *Barons cuſtomes*: ſo that the *Patrons* nowe are *Parſons*, and *they fleece the ſheepe who feede not the flocke*. Or (as that reuerende Father affirmed) if erections can not ſuffer further correction, & robberie reſtitution, that *Salomons* dimenſion at leaſt of due ſufficiencie, may be meaſured foorth, which may both vindicate from pride and contempt.

Whome you loue, therefore, let them not keepe ſuch an eating moth, and conſuming canker, which howſoeuer for the preſent *like ſtollen waters the ſame ſeeme ſweet*, yet in end it ſhall proue but like the accurſed water, wherof the guiltie woman did drink, cauſing ſwelling at firſt indeede, but conſuming rottenneſſe at laſt: And as *Iaakob* was to *Eſau*, the holie thing ſhall bee the ſupplanter of the vnholie vſurper: ſo that getting the pottage, and hunting their profite, they ſhall loſe the birth-right, and miſſe the bleſſing. *Geneſ. 25.*

For *Dans* Serpent will ſo bite the horſe-heeles once, that aſſuredlie the ryder will in ende fall backwardes: and *Achans* theft will bring him and his whole houſe to a conſuming fire at laſt: *Pharaohs* leane Kye and blaſted Eares of Corne, when they haue deuoured the fatte and the full, ſhall bee ſtill as leane and blaſted as before: and *Achabs* robbing of *Geneſ. 49.* *Ioſhua. 7.* *Geneſ. 41.* *1. King. 41.*

poore *Naboths* Vineyarde, will loſe to him his life,
Dan. 5 and his rich Kingdome. *Nebuchadnezzars* ſpoyling
of the Temple, will once bee ſeene on *Belthazzar* his
xod. 16. 20. ſucceſſour: and *Manna's* reſidue kept againſt com-
mand, will but turne to vermine, prouoking God, and
nas. 4. 7. polluting the veſſels. *Ionas* gourde muſt wither and
decay, becauſe of the hidden worme at the roote
. King. 4. thereof: And if *coloquintida* bee gathered amongſt
the other herbes, death doubtleſſe ſhalbe in the pot.
Eſops crow with her collop to the neſt, ſhall carrie the
cole with it: and aſſuredlie the execution of the
threatned curſe ſhall follow on the medling with the
Geneſ. 2. 17 forbidden tree: So that *Iſraels* prouerbe ſhall bee ta-
Mal. 3. 9 ken vp againſt him that increaſeth that which is not
Hab. 2. 6 his, by inquiring, *Ho, how long?* And if he bee accur-
Deut. 27. 17 ſed who incroacheth vpon his neighboures borders;
nd 24, 15 or if the detaining of the wages of an hyred ſeruant
cryeth for wrath: much more who doeth ſo on the
Lordes limites, and ſhall that of the Lords imployed
meſſengers ſhout aloude for vengeance.

Math. 2. 9 When the Starre ſhined which ledde vnto *Chriſt*,
the Wiſe-men of the Eaſt following the direction
thereof, came to *Bethlehem*, and gaue giftes to *Chriſt*.
And ſhall it bee thought wiſedome nowe, when the
Starre of the Goſpel hath re-appeared, againſt the di-
Revel. 11. rection thereof to pull from *Chriſt?* Shall the Lampe
of the Sanctuarie bee kindled, and the Oyle thereof
Iſai. 7. 2 bee with-drawne? Shall the *Aramit-papiſt* ſeeke the
ouer-throwe of *Hieruſalems* doctrine, and our
Ephraemite-profeſſoures joyne with them to ſeeke the
ouer-

ouer-throw of the maintainance of doctrine? the one beeing like the *Iewes*, who ſought *Chriſtes* life: the other like the *Romane* Souldiours, who parted *Chriſts* garmentes.

And ſhall Mount *Sion*, the Lords choſen, remaine thus ſtill *as a cottage in a Vineyarde, like a lodge in a garden of cucumers*, and as *a citie beſieged of the enemies*? Shall the miniſterie of the worde, the foundation of this Countreyes peace, bee *as a Widow left to the ſpoyle*, as *an oake whoſe leafe fadeth*, and a *garden that hath no water*? And ſhall they ſtill receiue onelie in their handes, that which the Souldioures put mockinglie in *Chriſtes*, * an emptie hollowe reede (to wit) to vpholde them. *Iſai. 1. 8. 30*

* *Such are many modified ſtipendes and aſſignations.*

Goe to the Iles of *Chittim*, and beholde: and ſend vnto *Kedar*, and the Countreyes round about: and take diligent heede, and ſee, if there bee anie ſuch thinges: or *what nation there is that hath robbed their gods*. Surelie, the *Lordes expectation was otherwiſe, hee looked for judgement and zeale: but beholde oppreſſion*, and robberie: *for righteouſneſſe, but beholde a crying*. *Matt. 27. 29. Ieremi. 2. 9. Mal. 3. 8 Iſai. 5. 7.*

And indeede (*Sir*) while they were catching all into their angle (beeing with the Propheteſſe ſonne, *as ſpeedie robbers*, and *ſwift to the prey*:) They were as *Naphthali, like hindes let goe, giuing goodly wordes*, and promiſing ſufficient plantations: but they haue proued in ende as *Benjamin*, of whome it is ſaide, *Hee ſhall rauin as a wolfe, in the morning hee ſhall deuoure the prey, and at night hee ſhall diuide the ſpoyle*. So that the Church may ſay as is ſaide, *Lament. chap. 3. verſ. 10.* *Hab. 1. 15. Iſai. 21. Geneſ. 49. 27 Geneſ. 49. 27*

They were to mee as Baires lying in waite, and as Lyons in ſecrete places. So they get the *goods*, leauing the *good* of the flocke altogether vncared for: for like ſkilfull aiming *Benjamits*, they haue hit the mark they would beene at, albeit ſiniſtrouſlie, with the left hand, and there they put a period, inuerting that ſpeach of the King of *Sodom* to *Abraham*, *Da mihi animas, bona cape tibi*: to *giue vs the goods, and let others take the ſoules cure.*

dg. 20.

en. 14. 20.

And as *Ieroboam* to aduance his Idolatrie made Prieſtes of the loweſt and ſkirtes of the people who were not of the ſonnes of *Leui*: So manie named patrons, ſo they may inhaunce their commoditie: and like *Micah*, by a priuate paction for a pettie portion indent with the intrant, they care not whome they preſent: albeit *Dagon* ſhould bee ſet vp anewe beſide the Arke of God: counting no longer for the Preacher than hee can ſerue for their particulare, and ſo long onelie will ſit by *Cherith*, or repoſe vnder the *gourde*, as the one flouriſheth, or the other floweth.

King. 12. 31

udg. 18.

Sam. 5.

. King. 17. 7

onas. 4. 7

With good *Nehemiah* then, *Sir*, ſay to your Rulers and great men, *Why is the houſe of God thus forſaken and neglected? That which you doe is not good: ought you not to walke in the feare of our God? for the reproach of thoſe that are our enemies*, and aſſemble your Leuites, reponing them in their places, that your God may remember you, and not wipe out your kindneſſe that you haue ſhewed on the Houſe of GOD, and Officers thereof.

Nehem. 13. 11. 14.

Nehem. 5. 9.

Iudg. 6. 12.

And as the Angel ſaide vnto *Gideon*, *The Lord is with*

with thee, thou valiant man: goe then, Sir, *in this your might*, and purge your land of ſuch hatefull robberie, And wee hope that the proſperous ſucceſſe that followed good *Hezekiah*, ſhall likewiſe attend your Majeſties zeale heerein: whereof it is ſpoken, that *the hand of God was vpon all Iudah, and hee gaue them one heart to obey the Kinges commandement according to the word of the Lord.* And of whome it is recorded in the regiſter of eternitie, that *in all the workes that hee began for the ſeruice of the houſe of God, becauſe hee did them with all his heart, therefore hee proſpered* (ſaieth the Scripture.)

2. Chron. 30. 12.

2. Chron. 31. 21.

By doing whereof, wee hope alſo in the mightie GOD of IACOB, that your Majeſtie ſhall haue the greater aſſurance of ſecuritie againſt all the enemies of your Royall perſon and eſtate: And † *blood-red*, or *fire-red Eſaus*, that traiterouſlie are hunted out againſt your ſacred Majeſtie: and that the prayers of your relieued Leuites, ſent vp vnto him whome they carrie on their ſhoulders before the people in the Arke of his eternall Couenant, ſhall bee a ſecrete guarde, like *Eliſha's*, againſt both their *Shimei*-like malice, and *Achitophel*-like machinations.

Geneſ. 25. 25 † *Goureã or Powder treaſons.*

Ioſhua. 3. 6

2. Sam. 16.

And if hee was pronounced bleſſed who enlarged *Gad*, much more ſhall you and your land bee, who enlargeth GOD, his right whereof hee is robbed, and his *Leuites* inheritance.

Deut. 33. 20

And if heathen *Pharaoh* was ſo carefull for his Prieſtes portions in the ſcarſitie of *Ægypt*, that they ſhould retaine their landes: much more are wee aſſu-

Geneſ. 47.

red, that our Christian IACOB, and zealous Souereaign, wil haue a care of the Preachers of *Iesus*, in some sufficient measure to restore them their Liuinges.

And seeing that *Baals* Priestes are so bountifullie dealt with by *Achab* in *Israel*, and sit at *Iezabels* table, 1. King. 18. that our godlie *Iehosaphat* will not suffer the Lordes Prophets in *Iudah* to bee vncared for likewise: or, *as the glaininges of the grapes of Ephraim were better than the vintage of Abiezer*; so that the smallest accidents of Iudg. 8. 2. Popish shauelinges, should bee still better than painefull Preachers greatest allowance.

And what woefull effectes, and fearefull fruites this damnable bramble of sacrilegious rapine and impouerishing of the Church produceth, is too well seene, but not so sorrowed.

For first this impouerishing of the Ministerie maketh both them and the calling contemptible, as if the curse of *Ruben* were brought vpon the same: *the excellencie of dignitie, and the excellencie of power is gone*, Genes. 49. 4. and *Ieremies* threnodie put in their mouthes, saying, Lamen. 3. 45 *I am made as the off-scouringes of the worlde, and as the refuse in the midst of the people*: So that *Obadiahs* reuerence to *Eliah* is forgotten: *Cornelius* honour to *Peter*, and *Ioash* estimation of *Elisha*, is buried in the graue with him. Wherefore the like judgement is to bee feared, as for the like cause was threatned by the Prophet, saying, *The anger of the Lord hath scattered them, neither shall hee any more regarde them, for they reuerenced not the face of the Priestes, nor had in estimation the countenance of the Elders.*

1. King. 18. Acts 10. 2. King. 13. Lament. 4. 16

2. What

2. What abſtraction it maketh from doing of the Lordes worke diligentlie, woefull experience too well declareth: for where that precept of *Salomon*, *Bee diligent to know th'eſtate of thy flocke*, requireth a whole man, buſilie occupied, this impouerishing rapine, (like that falſe mother, who deſired the diuiſion of the *Childe*) halfes manie *men* in ſuch ſorte, as thorowe *Midians* ſpoyling, *Gideon* muſt priuatelie goe to the threshing himſelfe: So manie poore Preachers, when with *hand-griping* giuing, and *heart-grieving* getting, they haue receiued their ſhort ſtraw for their long taſke: for neceſſitie of life, they are forced beſides to vſe other ſhiftes: and as they are ſeruantes to the flocke for CHRISTES ſake, ſo to bee drudges, in a manner, to themſelues, for maine neceſſities ſake, beeing heerein often times forced to ſay with the Apoſtle, *Theſe handes haue miniſtred to my neceſſities, and theſe that are with mee.*

Prou. 27. 23
1. Tim. 4. 16
1. Pet. 5. 2
Iudg. 6. 11
Acts 20. 34

3. It is a readie way heereby to make that feareſull curſe fall vpon the land, *Like people, like Prieſt*: ſo that *when the people ſhall bring him a booke, ſaying, Reade this wee pray thee: hee ſhall anſwere, I cannot, for it is ſealed, and I am couered with the ſpirit of ſlumber. Thus ſhall not the Prieſtes lippes preſerue knowledge: But when they ſhall ſeeke the lawe of God at his mouth, they ſhall come to the welles, and finde no water, and returne with their veſſels emptie*: the holie *Vrim* thus being darkened, & *the Lordes people periſhing for want of knowledge*. So that the beſt eſtate of the Miniſterie ſhall bee but plowing with an Oxe and an ignorant Aſſe together, *their*

Iſai. 24. 2 and 28. 10
Iſai. 56. 10
Deut. 22. 10

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Iudg. 8. 2.

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Genes. 49. 4.

Lamen. 3. 45

1. King. 18.
Acts 10.
2. King. 13.

Lament. 4. 16

2. What

2. What abſtraction it maketh from doing of the Lordes worke diligentlie, woefull experience too well declareth: for where that precept of *Salomon*, *Bee diligent to know th'eſtate of thy flocke*, requireth a whole man, buſilie occupied, this impouerishing rapine, (like that falſe mother, who deſired the diuiſion of the *Childe*) halfes manie *men* in ſuch ſorte, as thorowe *Midians* ſpoyling, *Gideon* muſt priuatelie goe to the threshing himſelfe: So manie poore Preachers, when with *hand-griping* giuing, and *heart-grieving* getting, they haue receiued their ſhort ſtraw for their long taſke: for neceſſitie of life, they are forced beſides to vſe other ſhiftes: and as they are ſeruantes to the flocke for CHRISTES ſake, ſo to bee drudges, in a manner, to themſelues, for maine neceſſities ſake, beeing heerein often times forced to ſay with the Apoſtle, *Theſe handes haue miniſtred to my neceſſities, and theſe that are with mee.*

Prou. 27. 23
1. Tim. 4. 16
1. Pet. 5. 2
Iudg. 6. 11
Acts 20. 34

3. It is a readie way heereby to make that feareſull curſe fall vpon the land, *Like people, like Prieſt*: ſo that *when the people ſhall bring him a booke, ſaying, Reade this wee pray thee: hee ſhall anſwere, I cannot, for it is ſealed, and I am couered with the ſpirit of ſlumber. Thus ſhall not the Prieſtes lippes preſerue knowledge: But when they ſhall ſeeke the lawe of God at his mouth, they ſhall come to the welles, and finde no water, and returne with their veſſels emptie*: the holie *Vrim* thus being darkened, & *the Lordes people periſhing for want of knowledge*. So that the beſt eſtate of the Miniſterie ſhall bee but plowing with an Oxe and an ignorant Aſſe together, *their*

Iſai. 24. 2 and 28. 10
Iſai. 56. 10
Deut. 22. 10

Zech. 11. 17 *right arme beeing cleane dryed vp, and their right eye woefullie darkened.*

4. It greatlie hindereth the ſinceritie of Gods worde, in the euidence and libertie thereof, ſo that
1. Sam. 6. rightly it may be called the *muſſeling* of their mouths who carrie the Lordes Arke from lowing freelie as they goe, neither turning to the right nor left hand: or as cleane beaſtes diuiding the hoofe: and diſſecating the worde aright, rebuke to whome rebuke be-
2. Tim. 2. 15 longeth. Therefore the *Bethlemite Leuite* muſt tole-
Iudg. 18. rate the *Teraphim*, and the Idoles that are in Mount *Ephraim*, for feare of the loſſe of his place found out, and of the want of *Micah's* pettie portion, and the
Marke. 6. *Baptiſt* muſt looke for no more fauour of *Herod*, if hee once touch the hauing of his brothers wife: So that

Virg. Georg. *Dum medicas adhibere manus ad vulnera paſtor*
Abnegat, vitium alitur viuitque tegendo.

Chriſtes Kingdome thus nowiſe increaſing, but that of Sathans tyrannie ouer men altogether ſtanding.

5. It wonderfullie diſcourageth Parentes to traine vp their Children at Schooles of Learning or Vniuerſities: eſpeciallie in that ſacredeſt Science of Heauenlie *Diuinitie*, either within or without the Countrey, for their better inabling for the Holie Miniſterie, as likewiſe the verie heartes of Youths themſelues, when they ſee ſuch beggerlie prouiſions onelie to bee looked for, as the beſt rewarde of their pain-
Dat Galenus opes, &c. full ſtudies, and the richeſt recompence of their expenſiue charges, † all other Sciences hauing better & more

more assured hopes, and this onelie beeing depriued of that double honour, whereof Gods Spirite hath thought it worthie, *due reuerence* (to wit) and *debt-bound recompence*, the with-drawing of this one, being the vnhappie cause of the want of that other. 2. Cor. 4. 2 1. Tim. 5. 17 Prov. 3. 9

6. It exileth in a manner, the best and quickest spirites of our Nation to other Kingdomes, and so depriueth their owne Conntrey of their fruitfull laboures: Which otherwise to the great aduancement of both Church and Commonwealth at home, happilie it might injoye: And hath moued many to turne to the Idolatrie and plentie of *Ægypt*; leauing the sincerities of *Moyses*, and societie of *Israel*. Therefore it is, that as *Isaac* went to *Gerar*, and *Iaakob* to sojourne in *Ægypt*, where there was foode; Euen so they get themselues elsewhere, where Vertue and Learning haue their owne reward. And thus our Sunnes shine in others Firmamentes, and our best Trees fructifie in other mens Gardens: So that as *Nazarethes ingratitude* may bee our double dittie: so *sic vos non vobis*, may bee our quadruple diton. Genes. 26. and 46. Mat. 13. 57 Luke 4. 27

7. It is the speciall cause and occasion, both of the grouth and cõtinuance of ignorance & Poperie in the land, wherby ỹ language of *Ashdod* halfes with ỹ speach of *Israel*: And *Sanballat* with his conspiring associates, attendeth the hinderance of the building of the walles of *Hierusalem*: and *Rehum* with *Tatnai*, and their companions the rearing of the Temple: and so long still, shall *Dagon* stande in such places, till by preaching the presence of *Gods Arke* make him to Nehem. 13 Nehem. 4 Esra. 4.

fall, and the *Leuites* that carrie the ſame receiue their due portion.

8. Beſides that, it maketh the Lord angrie with the *Land*, & as *Malachi* ſaieth, bringeth his grieuous curſe and viſitation vpon the ſame. It is likewiſe the moſt poyſonable plant, and perilous practiſe, againſt the good of the Ciuill eſtate of the Countrey, as neuer anie Age did knowe the like before.

Malach 3 9.

For doeth not daylie experience manifeſtlie teach, that no greater yoke nor ſpurre of compulſion is, and hath beene vſed, to force Gentlemen ſell & put away their auncientlie poſſeſſed Landes (which are to them as *Naboths* deare Vineyarde) for halfe value and leſſe than the power and poſſeſſion of the right of the tithe: for hence it is, that otherwiſe Landes haue lyen waſte: for none ſo could labour them, and manie are vndone and ‡ wracked in the whole Kingdome, diſſention and grieuous grudging is founde amongſt equalles, the heauie yoke of ſlauerie is laide vpon inferioures, Land is the moſt commonmerchandize of anie: fewars are in no better condition nor farmers: Policie in building and planting is hindered: the labourer is exacted on by his Lands-owner: the owner is ſlaued againe by his Tithe-maſter: Tithes are the thing in all the Kingdome moſt griedilie gaped at: Preachers and the Poore are impiouſlie robbed: and in a worde, both Church and Commonwealth woefullie wronged.

‡ *By impoſed budge girdomes, which compare, and the Princes taxations ſhall no wiſe equall them.*

And what an aduantage for inteſtine troubles or vproares (which the Lord auert) this ſacrilegious rapine

pine is, or may bee, and ingrossing of the Tithes of sundrie Parishes, and of heritable proprieters Lands, into the hands of mightie men, and of the hinderance of the Princes seruice speedilie to suppresse the like, anie one may easilie gesse: for the power of the Tithe not only slaueth men vnto them in the time of peace, but † also in time of commotion, if not onelie, not cõming against them bee, albeit in the seruice of justice, & of the supreme Magistrate: but also if ready rising, and cleauing vnto them bee not, to bee associate actors with them of their præsumptuous designes, no lesse to bee looked for than *Summum jus* thereafter, which heerein I am sure may bee called *Summa injuria*: and which vpon euerie other light discontentment also, men are nowe menaced with, sundrie feeling likewise the stroke of their lightlie conceiued but heauilie executed, wrath.

† *So that men cannot bee said to be free liegers.*

And yet manie of these, like the rauenous fowles, of all other are the leaneſt: they catch all, and can keepe nothing: for the Lord bloweth vpon it, and as *Namans* leprosie with his gift cleaued to *Gehesi*; so Gods curse with his portion adhæreth to them likewise. *Hagg ai. 1.* *2 King 5*

Seeing therefore (Syr) that this hatefull *Hydra* doeth luxuriate and breake foorth into so manie dangerous heads, bee to this Serpent as a valiant *Hercules*; and suppresse in time, the feared grouth of such daylie and deadlie euilles, which assuredlie otherwise will bee found to ensue.

And because likewise *Iaakob* hath an *Esau* with

Geneſ. 25. him in the wombe, and IESVS a *Iudas* going in his companie, *& nos noſtro jugulamus gladio*, let your Majeſties holie zeale take ſuch order with theſe inteſtine cut-throates, and mothes of the Miniſterie, who for their owne priuate gaine, by getting great girſomes, by ſubdolous aſſignations, and other vile and late inuented forgeries, with *Demas* hath forſaken CHRIST, 2. Tim. 4. 10 and embraced the worlde, and ſo dilapidate the liuinges, which they in good eſtate, either of preſent poſſeſſion, or certaine expectation, were preſented and admitted vnto, and dealt without anie regarde of poſteritie or ſucceſſour: that it is a great hazarde if euer the Goſpel flouriſh in theſe places, which moſt of them once occupied: who if they were marked with the like impreſſion of Iudgement, as was before inflicted vpon their fellow *Geheſi*, I feare (Sir) there ſhould neede more Leper-houſes within the diocies of this your Majeſties Kingdome: whoſe ſucIob. 3. 11. ceſſoures doubtleſſe ſhall wiſh of them, as *Iob* did of himſelfe in his impatiencie, that their Birth-day had beene their Buriall, and that the judgement of good 2. King. 13 *Ioſiah*, executed vpon the bones of *Beth-els* Prieſtes, were likewiſe ſo on theirs.

SYR, For his ſake therefore whoſe Faith you defende, maintaine his cauſe in this alſo; and ſuffer not the Church to bee *a denne of theeues*: but whether he bee Prelate or Preacher whatſoeuer, that impaireth *Leuies* inheritance, and emptieth the Sanctuarie, with the whippe-coardes of your royall authoritie redreſſe ſuch wrong, and driue them out of the Temple.

And

And albeit it bee too *Serò*, as *Vlisses* cauſed binde him to the maſt, leſt hee ſhould indanger himſelfe, and perill his followers by the intiſing voyce of the ſinging *Syrens*. So binde vp, SYR, the handes of all Eccleſiaſticall perſons, that ſeeing no vſufructuar nor life-renter of mans right can prejudge the lawfull heire or ſucceſſour, or diſpone but for their owne time by the Lawe: ſo that the ſame equitie in like manner in Gods right may ſtand. Otherwiſe *Religion*, the maine pillar of this Kingdome, at laſt aſſuredlie will ruinate and decay: and while anie thing ſhall remaine as yet to dilapidate, no ſtay ſhall bee, till like the play-fiſhes of *Iordan*, in the common ſpeate of exemplare wickedneſſe, ſpeedilie all hurle downe into the dead Sea of generall defection, and deſperate deſolation.

Whereby the fire which ſhould warme the ſucceſſoures in their places, ſhall not onelie bee extinguiſhed, but men bee made (as by *Eli's* ſonnes impietie) for the Preachers fault to diſdaine the profeſſion. *1. Sam. 2.* They alſo who preach ſpirituall libertie, ſhall faſten the yoke of corporall bondage vpon their neckes, whoſe tithes they ſet to others. In Gods judgement likewiſe they make themſelues contemptible for no longer are they reſpected than they haue done the turne: And laſt, they leaue the coale and fewell of ſuch woefull variance amongſt men, which often hath proued, and ſhall proue, a flaming fire when they lye in aſhes.

O let your ſacred heart then, SYR, harbour our

regrate, and by the royall gates of your eye and eare let gratious acceſſe bee to that ſeate of pittie, *that the bellowes bee not ſeene to boe brunt, the Lead conſumed in the fire, and the founder to haue melted in vaine:* or that with the Prophete wee bee ſtill made to mourne, *that the harueſt is paſt, the ſommer is ended, and wee are not holpen:* but with good *Hezekiah, ſpeaking comfortablie to your Leuites, & doing ſo, that they may bee incouraged in the Lawe of the Lord:* and hauing our petition without neede of repetition gratiouſlie regarded, ſupplying out of the ſtore-houſe of your prudent heart, what wee meane and would ſpeake: and mending with your powerfull hande, what wee moane and would haue done, with inflamed heartes, and enlarged mouthes, bearing *Iſraels* affection, and borrowing their wordes, wee may euer breath, and burſt foorth in the like louing prayer to *GOD*, and loyall wiſh for our KING.

Ierem. 6. 26.

Ierem. 8 20.

2 Chr. 30. 22; & 31. 4.

TO GOD.

PSAL. XXI.

LORD, *preuent thine anointed with liberall bleſsings, giue vnto him his heartes deſire, and denie him not the requeſt of his lippes.*

Pſal. 21.

Let his glorie bee great in thy ſaluation, and graunt him a long life, euen for euer and euer.

As thou haſt ſet much honour and dignitie vpon him, ſo ſet him ſtill as bleſsinges for euer, and make him glad with the joye of thy countenance.

TO

TO THE KING.

PSAL. XX.

THE *Name of the* GOD *of* Iaakob *defende thee, and ſende thee helpe from his Sanctuarie, and ſtrengthen thee out of Zion.*

The LORD *grant thee according to thine heart, and fulfill all thy purpoſe; that wee may rejoyce in thy ſaluation, and ſet vp the banner of praiſe in the Name of our* GOD, *when the* LORD *ſhall performe thy petitions.* Pſal. 20.

AMEN. AMEN.

ON Caltha *since that* Phœbus *deign's to blinke,*
Let others fauours joyntlie therewith linke.
And since that Royall *verdict doth allow,*
Theſe limned Lines, let others judgements bow.

A. D.